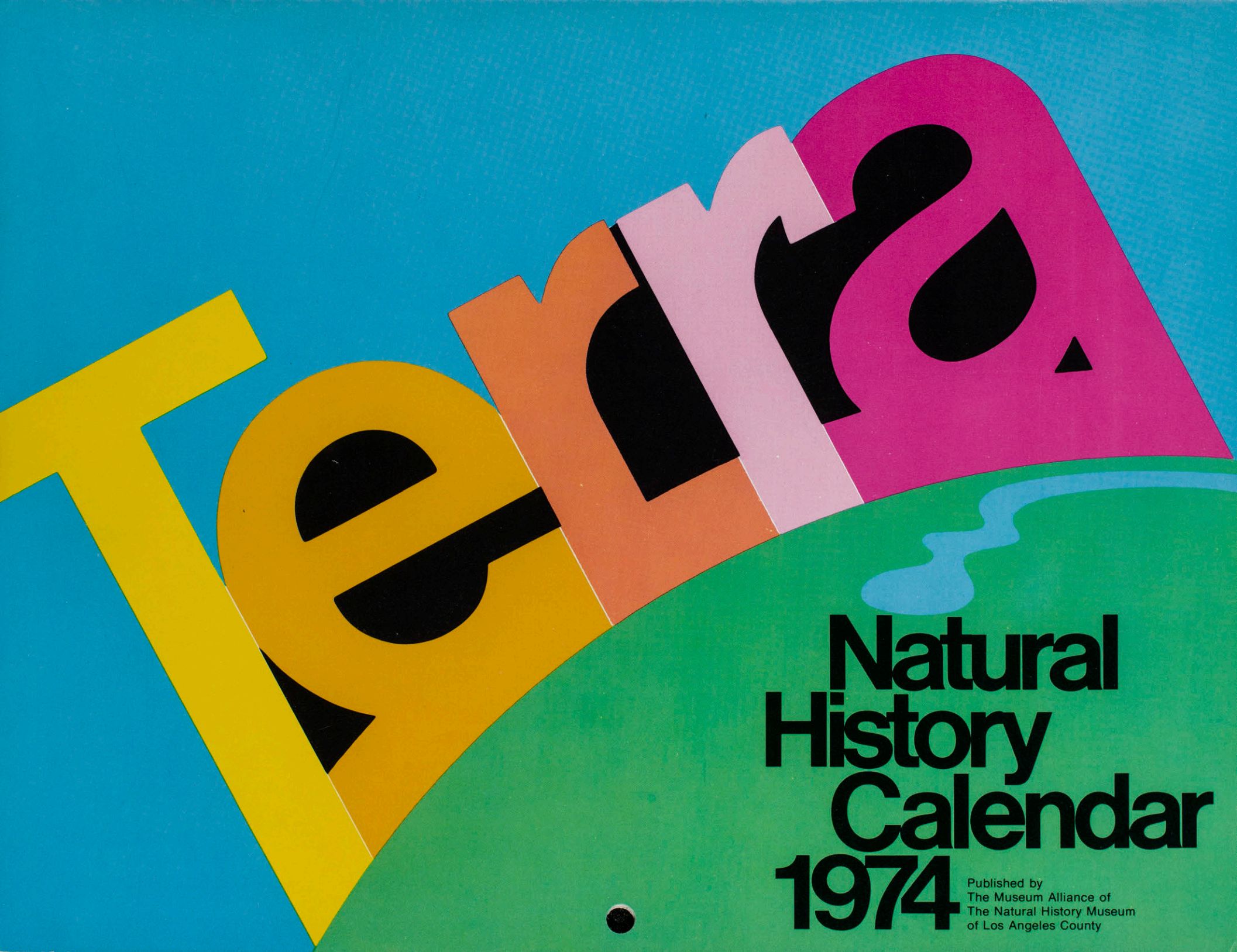

Terra
Natural History Calendar 1974
Published by
The Museum Alliance of
The Natural History Museum
of Los Angeles County

january 1974

Polar Bear—Habitat Group
Natural History Museum
of Los Angeles County

Photo by Larry Reynolds

monday	tuesday	wednesday	thursday	friday	saturday	sunday
January Appointments New Year's Eve 1973	New Year's Day **1**	**2**	**3**	**4**	**5**	**6**
7	**8**	**9**	**10**	**11**	**12**	**13**
14	**15**	**16**	**17**	**18**	**19**	**20**
21	**22**	**23**	**24**	**25**	**26**	**27**
28	**29**	**30**	**31**	**January Meetings**	**Tel. Nos.**	Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County

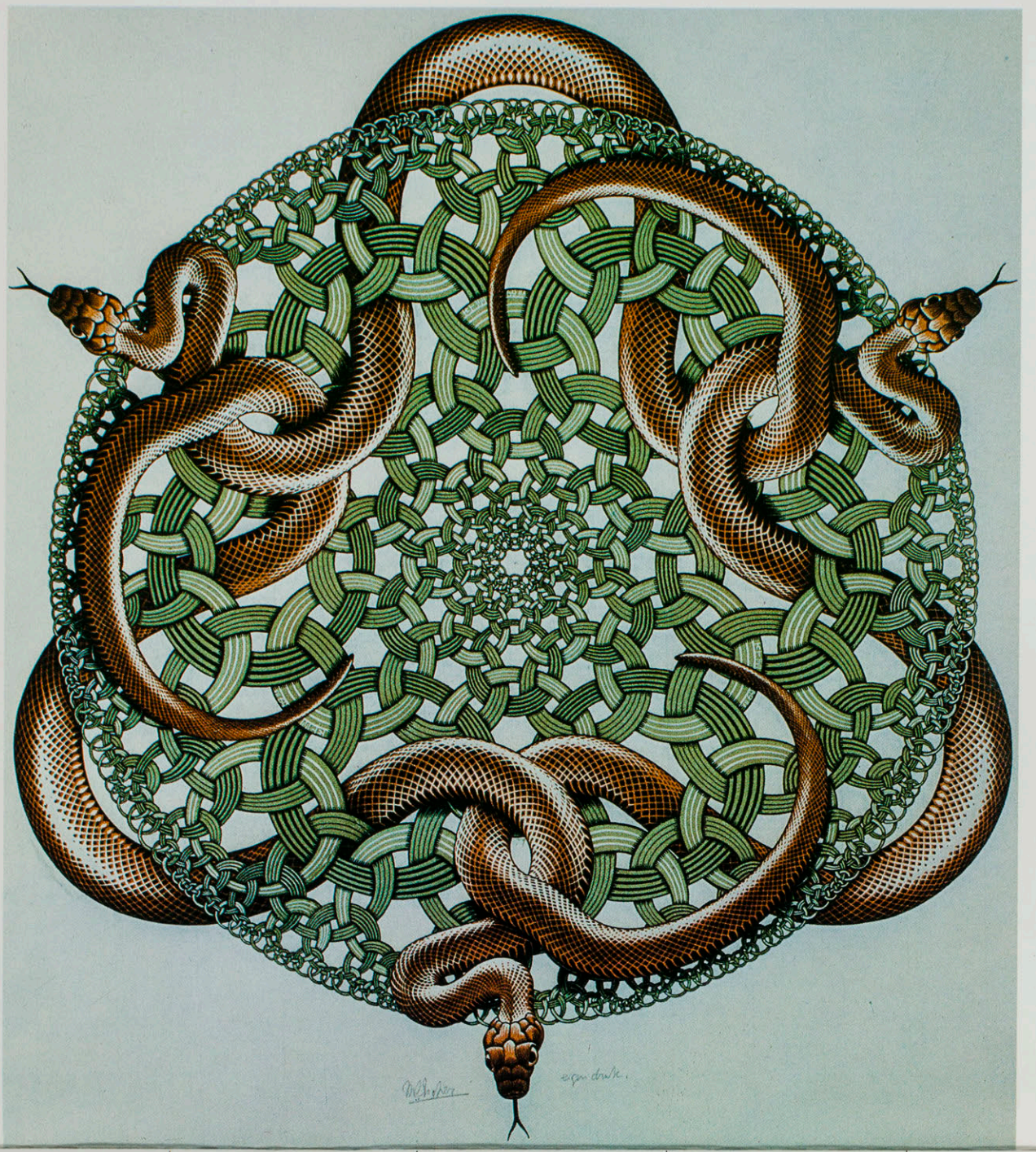
february 1974

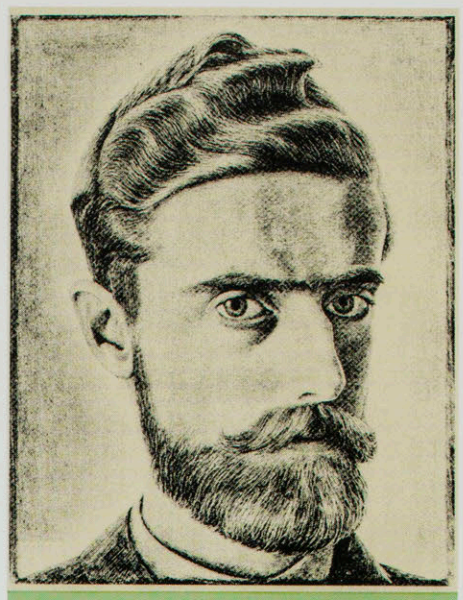
A Storybook Quilt Made By Eudotia Sturgis Wilcox in 1890. From the collection of the Natural History Museum of Los Angeles County. The handmade coverlet or bedspread was a thoroughly rural American expression and occupied many an hour on cold winter days.

Photo by Armando Solis

monday	tuesday	wednesday	thursday	friday	saturday	sunday
February Appointments	February Meetings	Tel. Nos.		1	2	3
4	5	6	7	8	9	10
11	Lincoln's Birthday 12	13	St. Valentine's Day 14	15	16	17
Washington's Birthday Holiday 18	19	20	21	Washington's Birthday (actual) 22	23	24
25	26	27	28			Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County

march 1974





M. C. Escher is one of those rare and curious artists without a school to which he might attach his name and his graphic output.
Born in Holland, 1898. The overwhelming number of his woodcuts are depictions of nature brought into a problematical bond of union.
Above is a self-portrait, 1929. On the left his final woodcut, Ring Snakes, 1969. In this woodcut he achieved consummate success in portraying the idea of infinity, for reason of not attempting to portray the infinite, but only suggesting it and leaving it to completion in the mind's eye.

Photo by Armando Solis

monday	tuesday	wednesday	thursday	friday	saturday	sunday
March Appointments	March Meetings	Tel. Nos.	Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	St. Patrick's Day 17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

april 1974

Central Lithuanian eggs are decorated in batik and scratch techniques, both of which are included here. The former are usually done in geometric shapes made up of tear-shaped elements, which, nevertheless, have symbolic names. This is also the case in other countries, such as Romania, where abstract designs are clearly recognizable to the people.

Photo by Armando Solis

monday	tuesday	wednesday	thursday	friday	saturday	sunday
1	2	3	4	5	6	Passover Palm Sunday 7
8	9	10	11	Good Friday 12	13	Easter 14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30		April Appointments	April Meetings	Tel. Nos.	Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County

may 1974

The world's largest seed "Coco-de-mer" *(Lodoicea Maldivica).* A rare palm indigenous to the Seychelles, produces this 50 pound monster.

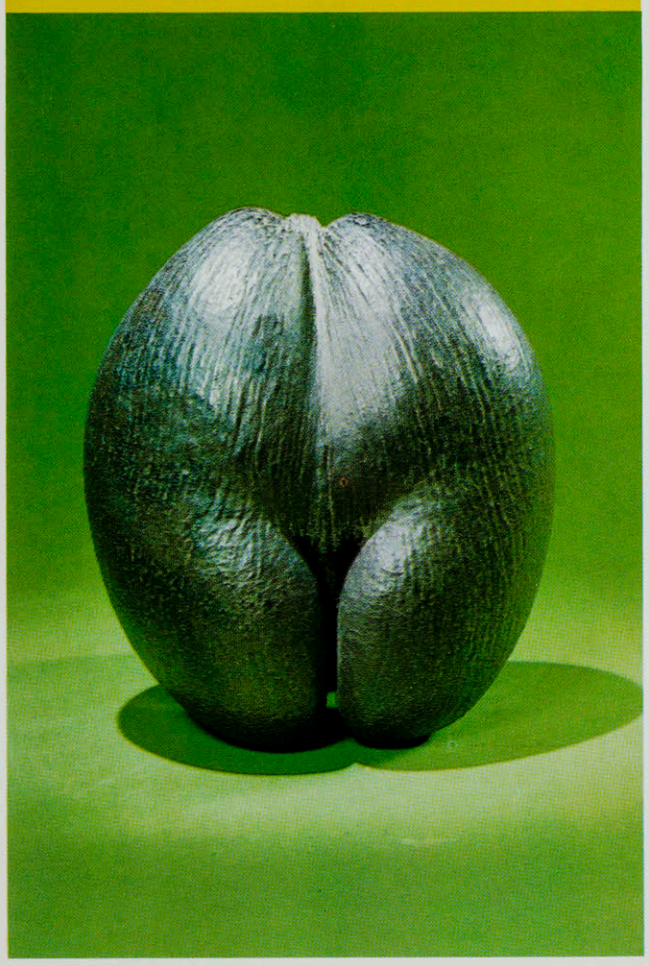


Photo by Armando Solis

monday	tuesday	wednesday	thursday	friday	saturday	sunday
May Appointments	May Meetings	1	2	3	4	5
6	7	8	9	10	11	Mother's Day 12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
Memorial Day 27	28	29	30	31	Tel. Nos.	Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County

june 1974

The Lively Arts of Africa

Photos by Armando Solis

monday	tuesday	wednesday	thursday	friday	saturday	sunday
June Appointments	**June Meetings**	**Tel. Nos.**		Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	Father's Day 16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

july 1974

South West African Galago
or "bush baby."

Photo by L. Lester

monday	tuesday	wednesday	thursday	friday	saturday	sunday
1	2	3	Independence Day 4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	July Appointments	July Meetings	Tel. Nos.	Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County

august 1974

Butterfly Wings
Living Pointillism

Photo by Armando Solis

monday	tuesday	wednesday	thursday	friday	saturday	sunday
August Appointments	August Meetings	Tel. Nos.	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County

september 1974

The Glittering-throated Emerald *(Amazilia fimbriata)* is a normally dark appearing hummingbird which is beautifully iridescent when the light is from the proper direction and this exposure shows the features of the adult male well. This hummingbird ranges widely throughout suitable habitat in lower elevations of equatorial South America. A relative, the Violet-crowned Hummingbird *(Amazilia violiceps)* range sparsely over the Mexican border in Arizona and New Mexico.

Photo by Don Bleitz

monday	tuesday	wednesday	thursday	friday	saturday	sunday
Sept. Appointments	Sept. Meetings	Tel. Nos.			Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County	1
Labor Day 2	3	4	5	6	7	8
Admission Day 9	10	11	12	13	14	15
16	Rosh Hashanah 17	18	19	20	21	22
23	24	25	Yom Kippur 26	27	28	29
30						

october 1974

Despite superstitions there is no foundation in fact that opals bring bad luck. These beauties are from the James M. Kazanjian Foundation and had a showing at The Natural History Museum of Los Angeles County.

The large triangular stone at lower center is The Sydney Queen, 43 carats. It and the other opals are set in platinum with diamonds and other precious stones. The Sydney Queen is one of the finest black opals in the world.

The Opal is the birthstone of October.

Photo. by Armando Solis

monday	tuesday	wednesday	thursday	friday	saturday	sunday
October Appointments	1	2	3	4	5	6
7	8	9	10	11	12	13
Columbus Day 14	15	16	17	18	19	20
21	22	23	24	25	26	27
Veterans Day (Except California) 28	29	30	Halloween 31	**October Meetings**	**Tel. Nos.**	Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County

november 1974

Suiseki, the art of appreciating and admiring a stone in its natural form, enjoying nature in miniature, is a very old art form. As early as A.D. 660, we find poems written in Chinese characters in an anthology called Man Yoshu (Collection of Myriad Leaves) which extoll the beauty seen in stones.

The philosophy behind this art is to manifest or show nature in microcosm.

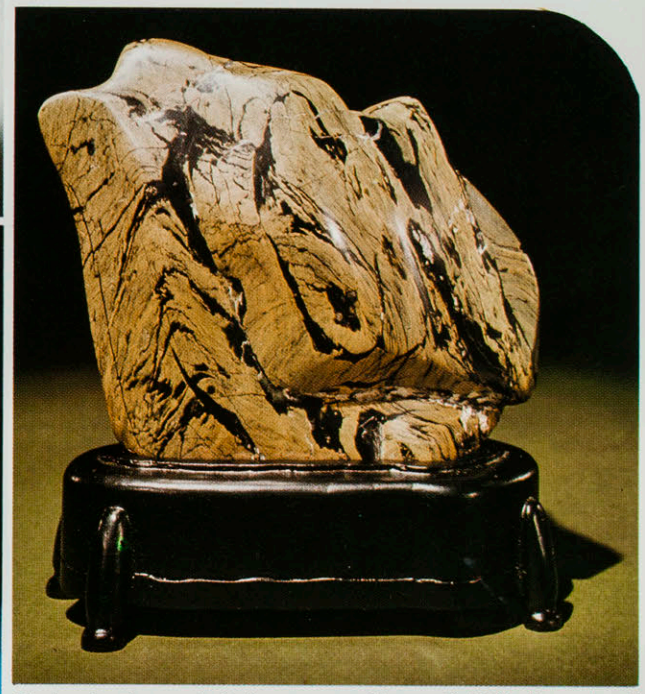
Today, in modern Japan, the art of Suiseki flourishes and people of all walks of life are enthusiasts and followers of this art form.

These are all from the collection of Toy Sato, an authority on Suiseki.

Toyama-Gata (Distant mountain)

Kikuka Seki (Chrysanthemum stone)

Kikuka Seki (Chrysanthemum stone)



Photos by Armando Solis

Monyo Seki (Pattern stone)

monday	tuesday	wednesday	thursday	friday	saturday	sunday
November Appointments	November Meetings	Tel. Nos.		1	2	3
4	Election Day 5	6	7	8	9	10
Veteran's Day (California) 11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	Thanksgiving 28	29	30	Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County

december 1974

Stenocarpus sinuatus, Firewheel or Rotary Tree is from the bushlands of northern New South Wales and southern Queensland, Australia. When a branch with blooms is cut, and the stem crushed, it keeps for weeks indoors as a floral decoration.

monday	tuesday	wednesday	thursday	friday	saturday	sunday
December Appointments	December Meetings	Tel. Nos.			Every Sat. at 2 pm, a film every Sunday at 2:30 pm, a Chamber Music Concert in Jean Delacour Auditorium, Natural History Museum of L.A. County	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	Christmas Day 25	26	27	28	29
30	New Year's Eve 31					

Historia Calendarium

by **Stella Artois**

"We have no other computation of time but years. The world has used them so many ages, and yet it is a measure we have not until this day perfectly established."

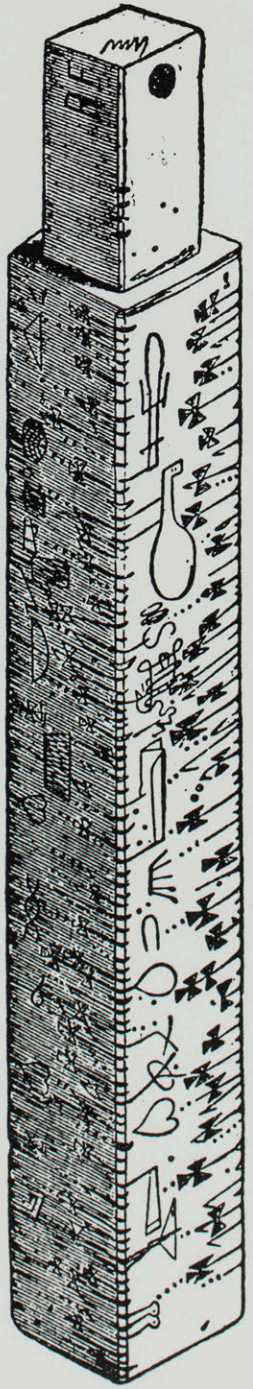
Montaigne,
Essays: *Book III*

It was perhaps as early as seven thousand years ago that the concept of a calendar was formulated. In ancient Egypt there were three seasons, *Akhet, Pert,* and *Shemu* being respectively the seasons of sowing, growing and harvest, and inundation. Astronomer-priests guarded their secrets in conjunction with the mathematician-architects who constructed the pyramids in such a fashion as to quite accurately approximate the position of the earth with respect to that of the sun in terms of the shadows cast; foremost among these is the great pyramid at Gizeh. Thus for these ancient peoples, the new year began around September 25 coinciding with the autumnal equinox. Prior to observations of the shadows cast by the sun, it had been simple to measure time in relation to the phases of the moon; such moon calendars ended up having 360 days in a year, twelve months of thirty days, and twenty-four hours per day. The early Egyptians discovered the error of this calculation and added five days to each year; such days were given over to priestly discretion such as religious festival days.

The ceremony of the New Month. Among the Jews this was announced with a blare of trumpets. From the Roman *Kalends* meaning a calling together we derive our term Calendar. (woodcut from *Astronomy of the Bible)*

Athens was seemingly a consummate civilization during her heyday, but the problem of time plagued these people. The great Greek playwright Aristophanes in his play *The Clouds* could not resist jests regarding calendrical error. The Moon scolds the Athenians for such confusion, for when the Gods were in mourning the Athenians were making merry, and when sacrifices to the Gods were in order, the courts and businesses were in session. To offset this obvious defect of Greek calculations, days were intercalated but often for such unwise purposes as to shorten a term of office, or to increase revenues.

With the ascendancy of Rome and Julius Caesar coming into power, the situation was clarified. The Emperor called upon the wise Egyptian astronomer Sosigenes to give him a sensible calendar, thus a year of *365* days and six hours was established and a Leap Year of *366* days every four years was introduced. The year was divided into twelve months (one month, July formerly Quintilis, being named for the Emperor), the even months being of *30* days and the odd ones being *31* days. A further division into the *Kalends, Nones* and *Ides* was established. It is from *Kalends* that we derive our term Calendar, for during the *Kalends,* or the 1st of each month, the priests called (*calare,* to call) their people together to announce festival days. The Ides fell on the 15th of March, May, July and October and on the 13th in other months. The *Nones* were the 8th day before the *Ides.* March had been the first month of the year, as implied by December, however, Caesar under the advice of his Egyptian consul changed the beginning of the year to January 1, shortly following the winter solstice. Dates were calculated in reverse, and the week was unknown, the latter being of Semitic origin and not employed until the 4th century A.D.



A 17th century baton-calendar. Each face of the baton bears a period of three months. These were common in France and England

19th century vignette of an astrologer-astronomer viewing a comet

There was more substance to this "Julian Calendar" than any to that date (45 B.C.). Tragically, the assassination of Julius the following year left his office to the vain Augustus Caesar who in no way equalled his illustrious uncle Julius. In 8 B.C., Augustus persuaded the Roman Senate to rename the month of Sextilis to August. So that he might be honored as his noble predecessor, he also recommended that the month be as long as July by removing a day from February which had 30 days in the Julian Calendar during leap year. To add further confusion, the 31st days of September and November were given to October and December; the rationale being that this avoided three successive months of 31 days each. All for vanity. It must be said, however, that Julius Caesar was not altogether wise in compromising himself with Roman astrologers who put more emphasis on the phases of the moon; for whereas Julius would have begun his year on December 25 (the winter solstice, now calculated as December 22), he found it politically wise to take the suggestion of the astrologers and the beginning of the year was fixed at January). Hence the civil calendar lagged behind the solar year by six days. Perhaps it was a wise and expedient move, for the people of Rome put more stock in their astrologers than in the astronomers who were largely of foreign origin. Julius knew well the overwhelming sentiment of Rome.

As centuries passed, it became increasingly apparent that the spring equinox was steadily retrogressing as a result of misunderstandings of the Julian Leap Year and the Julian calendar was longer than the solar year by 11 minutes and 14 seconds. It was for this reason that in 1582 A.D. Pope Gregory XIII, under the consul of his mathematicians and astronomers decreed a reform so that March 21 on the Julian calendar in 1582 was on March 11. As sensible as

The doctrine of the four humors was an essential part of all early calendars. This cut illustrates the choleric, or fiery, humor. (woodcut from an Augsburg calendar of 1490)

The signs governing one's date of birth are depicted on that part of the body they govern. (woodcut, Augsburg calendar of 1490)

A 19th century concept of the man in the moon

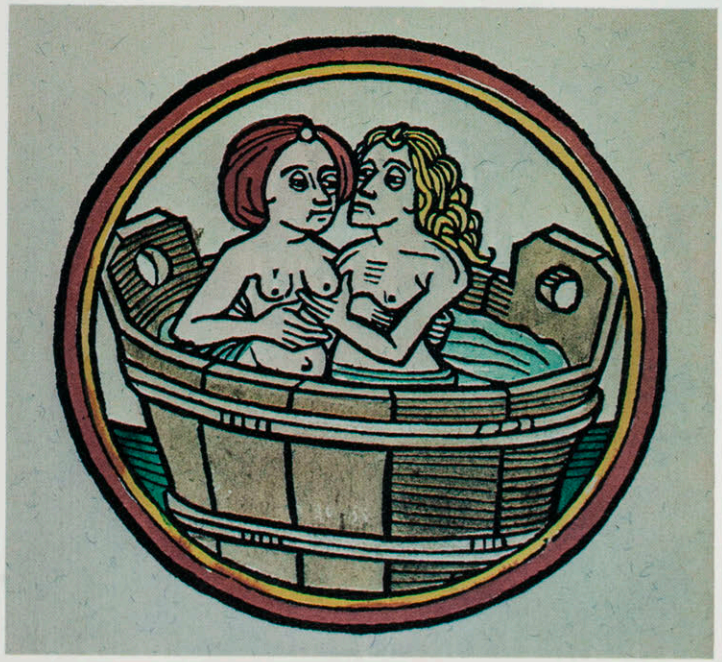
this calendar was, Protestant countries did not adopt it until 1700 and in Great Britain and her American Colonies not until 1750–1752. Thus President Washington was born on February 12 Old Style and not until the early 19th century was the birthday observed on February 22. Some of the tombstones of that period bear dates followed by O.S. or N.S. indicating that dating to be either Old Style or New Style.

There can be no doubt that these changes profoundly confused the general populace and left intellectuals unsettled. Montaigne was distressed by "the many changes of this reformation" and in his third book of essays he muses, "And what if some say that the heavens in growing old compress themselves toward us and cast into an uncertainty hours and days?" Notions of time continue to puzzle astrophysicists, especially in man's ventures into space and for those of us who are merely shuttled between continents by aircraft still marvel at the supposed loss and gain of time.

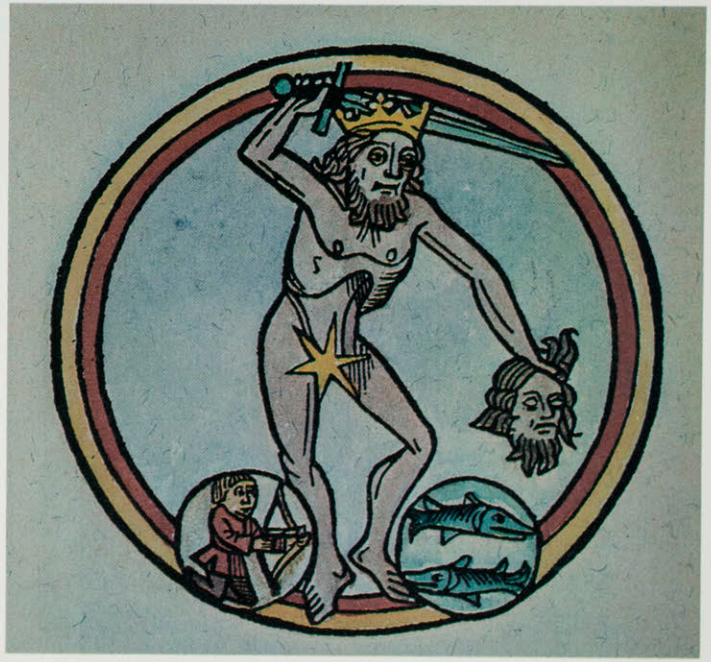
Most of the world continues to use the Gregorian calendar in which the date of the equinox will change only one day in 3000 years; for practical purposes this is not a bother. The Eastern Orthodox church adhered to the Julian calendar until 1923 and then adopted a scheme which is still more accurate than the Gregorian, i.e., century years are leap years only in cases where their numbers when divided by nine, give a remainder of two or six. If this seems a bit puzzling (and it is), it is equivalent to omitting seven leap years every 900 years.

It seems ironical that at this time in history when calculations are made in terms of a billionth of a second by the most sophisticated equipment in the history of technology, most of us adhere to a calendar that is scarred with the errors of Julius Caesar, his successor Augustus, Pope Gregory XIII, and modern reformists who emulate the ancient

Two astrologers exchange their philosophies of the influence of the heavens on man's destiny. (woodcut from an Augsburg calendar of 1490)



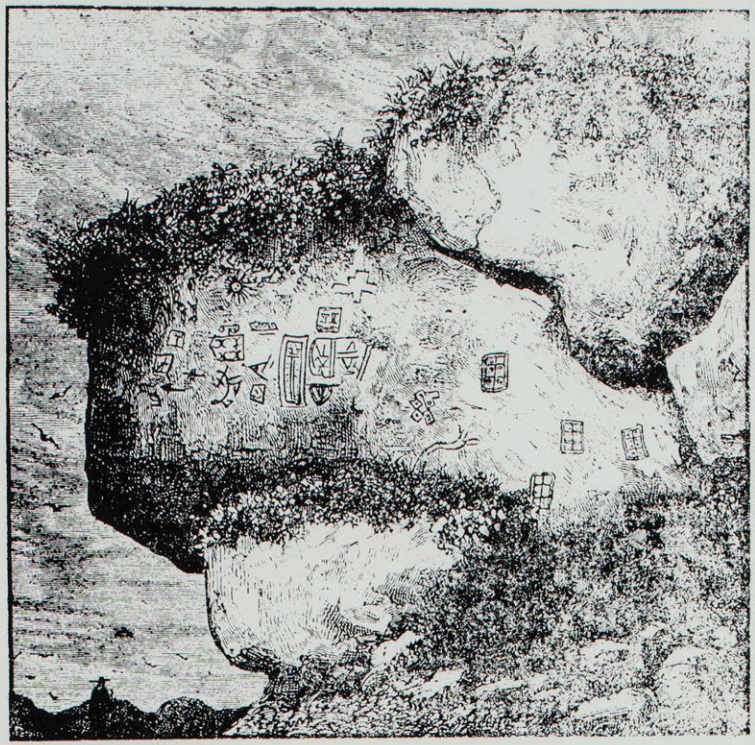
This woodcut from an Augsburg calendar of 1490 presents some interesting ideas as to what one might do during the long winter months (presumably bathe).



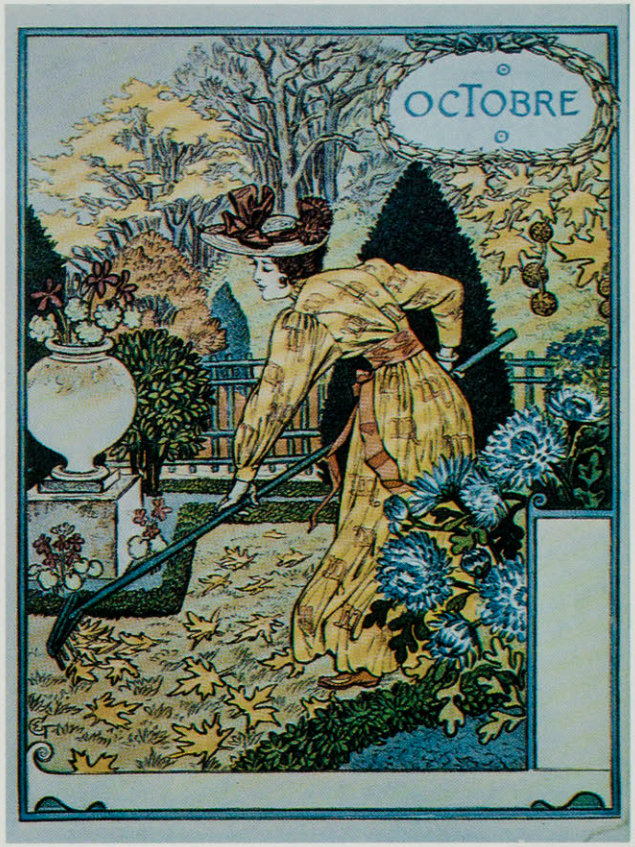
Ruling planets figured into the astrological aspects of early calendars. Here Jupiter stands over Pisces and Saggitarius which he dominates. (woodcut from Augsburg calendar of 1490)

Athenians in their whimsical distribution of holidays. It is not because more sensible systems are lacking, for in 1929 the United States submitted a document on calendar reform wrought by a national committee which received such wide acceptance in national polls that it was anticipated that this country would have a new calendar by 1931. This World Calendar divides the year into equal halves and quarters containing 364 days. In each quarter the first month would have 31 days, and the other two would have 30days.Other months would have 26days leaving one day each year as Year Day and would be disposed between December and January; Leap Day would be intercalated each fourth year between June and July. A myriad of other proposals have been advanced, but it seems that Pope Gregory will prevail for some time to come.

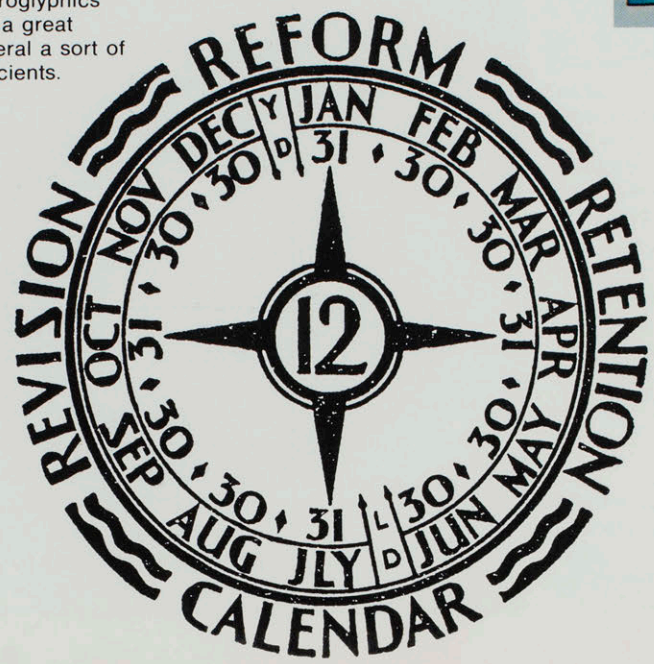
While the sun and the moon were the primary stellar bodies used to calculate time, other planets figured into calendars in terms of their effects upon individuals born under their influence; it would be impossible to discuss the calendar in the western world without considering astrology, especially with the contemporary resurgent interest in this discipline. Every plant, animal and man must of necessity be under the dominion of a particular planet, and from this one may extrapolate the position of other celestial bodies and their influence on the fated being at any given time. It is also believed that each astrological sign exerts an influence on a particular part of the body, Pisces governing the feet, Scorpio controlling the genitalia, etc. The heavens also determine the four humors or complexions, Phlegmatic, Melancholic, Sanguine and Choleric. Thus the calendar, originally derived from positions of the sun and moon, was extended so that each day was governed by a particular planet and related celestial bodies. It was noted that with each season the wind



The great rock of Pandi (Colombia) near the grotto of Alfonsa. These hieroglyphics represent the sun, a great deluge and in general a sort of calendar of the ancients.



Grasset was one of the great fin-de-siecle calendar artists in France. His months were relegated to obscure corners to accommodate elegant ladies in seasonal attire.



The World Calendar represents a revision of this century incorporating Year Day and Leap Day, falling on the second half of a double Saturday. This reverts to a system devised by the Jews of the Mosaic Era. While sound, this calendar has not found wide acceptance.

came from one predominant direction, so that in an Augsburg Calendar of 1490 we see figured these figures as puffing faces. These winds were also used to account for the tempers of men.

While our Old World days were ruled by planets, Saturn-day, Sunday, Moon-day, etc., the ancient Maya revered each day as a male diety or pair of dieties. Not even the ancient Athenians were so absorbed with the notion of time as were the Maya. Every stela and altar was so placed and designed to mark the passage of time. In fact, of the 1,000 or so Maya glyphic texts thus far discovered, all deal with the passage of time and calendrical calculations. Divinatory almanacs were extrapolated from observations on Venus, the moon and the sun. These became important in timing the seasons for sowing, for hunting, harvesting, etc. Time was, as a concept, a burden carried through eternity by a series of divine time bearers. Maya inscriptions indicate a concept of a beginning of time being over 400 million years prior to that civilization; in contrast their concept of the future included only four millenia. Like the European world and the Aztec civilizations, theirs was a strong belief that time had an end and the world would come to a sudden halt from a combination of evils. It is curious that the Maya calculated the year to be of 360 days—exactly the same as estimated by the ancient Egyptians. As with the ancient peoples of Stonehenge, time became architecture, and buildings were far from fortuitous in construction and orientation. Among the peoples of ancient Mexico there were astronomers of remarkable skill, for we know from the Calendar Stone discovered in Mexico City in 1790, these people were able to predict eclipses from their study of the solar system. This 24-ton stone bears the kind of information that we now carry around in our pockets as a calendar of days, holidays, eclipses, etc., information that is no longer the province of a priestly caste.

When one glances at the colophon of the World Calendar, he is struck by the iconograph similarity of this diagram to that of the ancient calendar stone, although the latter bore a far greater amount of information, some fact, some myth. In terms of time, as it is now understood, our own Gregorian Calendars are little more than convenient myths by which we plot our days, and as such, differ little from the calendrical systems of the ancients.

This is Ms. Stella Artois's first appearance in print. Ms. Artois (nee Flora Zubaroff) has spent most of her life in Paris. In 1900 she left St. Petersburg (by sleigh) for that city in which she was to remain exiled for seventy-three years in the home of her companion Alphonse Bernhardt. Stella's memoirs (to be released in France next year) promise to contain all of the indiscretions of her youth including a chapter on the Wormsley Pippin Scandal. Ms. Artois, we welcome you to Terra and America.

Aztec calendar stone. The elaborate details represent the face of the sun in the center of the stone's thirteen-foot diameter, surrounded by the four mythical prehistoric symbols of Aztec cosmology, by the four directions of the compass and the twenty day-signs of the Aztec month, and by two huge serpents depicting the sky that surrounds and supports the sun.

Terra Natural History Calendar 1974
Edited by Dorothy H. Seligman
Designed by Frank F. Page/Tri-Arts

Interesting items from the Ethnic Arts Shop, Natural History Museum of Los Angeles County.